

SABBATH SCHOOLS.

A Child's Letter.

We give to our young reader part of a letter which was lately written by a boy about ten years old, to his sister in this city. We do not publish it because there is in it many things striking or extraordinary, and we do not know who it is who writes it, nor the name and place where it was sent. Of the children who may read this we would ask, have you such feelings as are expressed by this little boy? If you have not, will you, when you have done reading, say to God and pray that you may be more like *W. S.*, so far as he is like the Savior?

N.—April 22, 1837.

Dear Sister.—It is with a heavy heart that I write to you, but I have no other way to tell myself my secret. It is agreeable to me because I love my secret. It is pleasing to me to hear my dear Savior—*to hear him speaking who has caused me to tremble my very soul*.—dear Sister, who has brought me out of the world of desolation. I hope he has. I hope I am walking in the narrow way which leads to life everlasting, like my dear Savior. I hold him dear to me than anything else. I like his evergreen love.

I hope brother C. does love his Savior, but I fear he does not so much as he ought to. We know he does not get angry at us, and cast us down to despair; but he is not kind to us, and is not a kind being, and has such long suffering with us—we know we are poor guilty sinners. There is one who can save us, and love me—*one that is Christ*.—He asks us to have mercy on us, and we do the right way, and we do the best we can, and ask from our hearts. We must be in earnest—*we must not say one thing and mean another*. We must pray that he will give us a new heart, and one that will serve him well.

I hope you will go to this world to follow Christ—*to hunting him down* and to prepare myself for another world. Do you feel as if you had given up? Do you think you are a "Christian"? And do you think another is? Do you think the judgment day is coming, when we shall have to stand before all our sins, and we know not how soon it is coming?

It is time now to say to you, last time, you would be bound to tell them that you was a sinner? We know not that tomorrow will be, so you must be better to day than you was yesterday, and if tomorrow comes, you must be better still. So you will be better to morrow, and the day after yesterday, than you was the day before? Surely not because you ought to grow better and better every day.

I have nothing more to say to you, last time, than all our sins to answer thy questions, and that you would be bound to tell them that you was a sinner?

We know not that tomorrow will be, so you must be better to day than you was yesterday, and if tomorrow comes, you will be better still. So you will be better to morrow, and the day after yesterday, than you was the day before?

It is time now to say to you, last time, you would be bound to tell them that you was a sinner?

From your affectionate brother,

W. S.

Father, why don't you pray?

A few years since, in the town of J.—, a boy whose father was a profane, godless man, paid a visit to his uncle who was a profane son of religion. At evening, as was usual, when the family was called together for prayer, the boy recited the hymn, the boy witnessed the devotions of the pious family. When he returned to his friend, he began to relate what he had seen and heard during the visit. With other things, he said, "I saw a poor man, who lived near me, a short time in this country, and are more than commonly intelligent." The tract visitor, on the first acquaintance with them, supposed them to be poor, lowly, ignorant people; but when he reflected on his favor of religion, she gave good evidence of a change of heart.

A visitor reproaches three foolish conversions in a district during the month, all members of the church, in the same town, and says, "She was a sinner, but she repented; and when the repeated her conversion, he said, 'Father, why don't you pray?' This question was unanswered. He pierced the latter like a dagger in the heart, and soon after he began to pray again. Now, the wife, the brother, and the son, are all good pray-

ers. That this question ought to ring in the ears of every parent through the length and breadth of the land! Father, why don't you pray?" S. S.

Sabbath School Festival.

A Sabbath school ticket was drawn for the street by a boy in New Haven, Conn. A boy passing that way in his carriage discovered it, and snatching it off to a treasury box in some small bush, as it was used for change, his orderly servant to bring it to him. He did, so well, so quickly, that the boy, who had been in search of earthly treasure, she found upon it the following words: "What shall it profit a man if he gains the whole world and loses his own soul?" The inquiry was made, "Who is he?"—his master said, "Father, why don't you pray?" This question was unanswered. He pierced the latter like a dagger in the heart, and soon after he began to pray again. Now, the wife, the brother, and the son, are all good pray-

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Sabbath School Festival.

At Springfield, (Mass.) during the recent

several months, and from time to time with the different religious societies in Simsbury, deeply regretting the introduction of horse racing into the borough, resolved on holding in series of days, a Sabbath school festival, involving a multitude of persons, and especially the young generation; and thus prevent them from witnessing the baseness so common on such occasions, that were more than were calculated to corrupt the minds, pollute and destroy the influence of religious instruction.

In pursuance of this object, on the 26th of June, 1836, and the two following days, nearly the whole of the members of the several Sabbath schools were collected together, and presented one of the most interesting and inspiring scenes ever witnessed in this town.

The children, with their teachers, met at their respective schools, and, about noon, gathered, and marched in regular processions, and, after carrying appropriate banners and singing suitable hymns. On their way they were joined by the schools from Monckswellton. The scene presented was indeed delightful, and the interest of the spectators, of all ages, was intense. Their voices were raised in the strain of psalmody, and the dearest crowd of persons who had collected as the procession moved through the streets, with the ringing of so many young voices, was indeed a most powerful and stirring effect. The processions then passed for a full hour from the town, where the children and adults were divided into different companies, and after which the different denominations, over which the children were marshalled round the field by their respective superintendents and teachers, and employed in singing hymns, &c., &c. The people were engaged in listening with great interest.

The schools were so arranged that six speakers were on the stage at the same time, addressing different classes, and their mutual intermissions between five and six o'clock the services were closed, and the children marched back in the same order as they came.

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On the second and third days, the children were again assembled and the services continued, the meetings on the first having brought out an increased number of persons; and from ten to twelve thousand individuals, besides the children were present. A greater number of persons, however, were present, than were very spiritual and legitimate appointments and striking meetings. The processions were headed by a large band, bearing the inscription, "that which every heart must have responded to." Is not this a noble motto?—and the motto set forth in the will of George III., so highly characteristic of his paternal fondness for his people? I hope the day is not far distant when every child in my diocese will be able to read the "Bible" and another, "Scriptural children to come into mine, and bring them into mine."

On the last day, after the children had been ad-dressed, they were arranged in large groups, and large bands were formed for the purpose of taking a walk, and, finally, but owing to a sudden change in the weather, while they were being arranged, the teachers were not able to accomplish this pleasing part of the Sabbath school duty, and the children therefore each applied with a bun, and a turnip to town.

The promoters of this interesting festival have been highly gratified at the result of their labors, and the expense of the Sabbath school, and the amount of money, and dollars, which have been received within the last two years, will not be without their effect on those who were employed in getting up the races, and their expenses, and the amount of money which has been given to the cause of Christ.

That the name of the festival, the large portion of which was published, with the interest of the children, and the approbation of the observing public, will prepare no neighborhood for similar meetings, on many future occasions; and that the name, and the date, will be in our memory, we have no doubt.

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FORTEY.

The Last Supper.

Behold that countenance where grief and love Blend itself in deepest agony.

A few minutes more, and it is done.

Whose eye is that which seems to read the heart, And yet to have shed the most bitter tear of woe? Redeemer, it is thine. And is this feast The last?—the last?—With such a few, Admitted to the perling banquet, stand As men transfigured with terror? Ah! I hear

The appealing answer from those lips divine, "One of you shall betray me."

Behold the hand was nurtured, heard thy prayers, Received thy teachings as the trusty plow;

Received thy commandments, and thy gifts!

Turn to the pain of stumblings, and to death;

Therefore, O God, in thy deep, deadly pathos droppe

The last disciple, as if he were a spring

Cooled to the ice death, at such strength

Shook of amazement, and of awe.

Look, the soul

Consumed in his sin, the man who walked

The waves with Jesus, all impious prompts

The horror-struck inquiry.—Is it I?

Look, the hand that was soonest near,

His brother's lips in the ardent glow, seems

Doubting the fearful thoughts. With broad uprose,

And swelled his son's heart,

And sprung from the boughs foot,

Bartolomeo bends forward, full of hope,

That by his own Master he had been

Himself made perfect.

The side of Christ

James is the warmth of cherished friendships clings,

Yet tremble as a traitor's image steals

into his dark soul, and his deadly hand

In a short space was soon to prove the wounds

Of him he loved, ponitc up to invoke

The avenging God.—Philip, with startled gaze,

Stands by, and sees the scene,

Alteating innocence.—While M. t'leaves a voice,

Repeating fearfully the Master's words,

Reaches to agnify the truth, and to rebuke

What the world's sins will bring, seen

To shudder at his accents.

All the two ter-

With strong emotion strive, save one pale breast

By unmanly secret, which brings even its gain,

Weights thirty pieces with the sinner's blood.

Son of perdition! did two such

As these, in a single hour, make

Neath the sun's intense heat? That sinless bro-

The burden of a dead was very more

Thus struck thy benighted soul! But can we

See the strange scenes of our soul's increase in sin

In the slight peep of a moment?—How bleak

Our hearts are, as in a cold, dreary region!

Over the dead canvas, like a spirit's eye, now, of

Now, of a mortal's soul, the eye of death.

Look, I stand here, in the presence of Saint God

I feel the breathing of these in Heaven.

From whom thy gospel, meek and mild,

Went out through the world, and to the ends of the earth,

Low at thy blessed feet, and trembling ask,

Lord, is it I?

For why my soul whilom

Do shinnee in his breast?—Who then did take

Of man's infinities, yet barred his sins

From the unsupposed soul—foreshadowing

Such a direful curse!—That one in a world may I

To that immortal length by my side;

Where there is no master.

* A picture by Leonardo da Vinci.

Massachusetts Society for promoting Agriculture, etc., etc.

PREMISES LISTED, 1837.

The trustees of the Massachusetts Society for promoting Agriculture, believing that the interest of agriculture will be better promoted by postponing the cattle show, and reserving a part of their funds to enable them at a future time to bestow upon some objects more than the premiums, have concluded to omit the show this autumn, and now offer the following.

PREMIUMS.

For the next most CULTIVATED FARM, \$1500
For the next best cultivated farm, 1000
The farm to consist of not less than 70 acres, exclusive of woodland. The owner or tenant, to entitle his self to each of the premiums, must stand by his land, the acre and half acre, and the proportionate for tillage, mowing and pasturing, respectively, and especially the quantity of irrigated meadow or low land, which is never tilled or ploughed, with as much particularity as he is able.

The number of acres ploughed the present year, with proportion upland, whether low or land that had not been ploughed, the kind and quantity of hay—his manner of dressing and manuring his meadow or mown grass, and laying down his grass, the kinds of grass seed, the quantity of each, the time of year it is sown, and whether with oats, barley, or other grain, or none.

The form of the barn-yard, and manner of connecting and making manure.

The number of oxen, ewes, young stock, horses and sheep, kept on the farm through the year, and the quantity of butter and cheese made, distinguishing the new milk from the other cheese, and the breed of cows, whether foreign, mixed or native.

The quantity of swine kept and the quantity of pork made.

The labor employed in carrying on the farm, and the quantity of ardent spirits (if any) consumed.

As it is deemed important to ascertain the best premium on each article, it is desired that the applicants for those premiums will state the kind of crop, if not able to state the quantity raised on the several and respective pieces of tillage, and manuring land described in their statements for the year preceding the present one.

The manner of feeding his stock in winter season; whether he gives his mitch cows or oxen, grain or roots of any kind, and the kind and quantity of hay.

His manner of calves he intends to raise; whether he lets them continue to suck, or weans them soon after calved, how soon, what feed he gives them, and how long he continues to feed them.

If it be a sheep farm, the manner he treats his sheep in the winter; whether they are housed or left out in the yard, the food given them and the time they generally remain.

The trustees are at liberty, in all cases, before they award the premium, to visit by a committee or such other persons as they may appoint, the farms of the applicants, if they deem it expedient.

This premium is to be signed by the applicant, but he is not required to swear to it. The trustees will rely upon the veracity of the applicant, and give the same credit to his statement, as they would if it were under oath.

S. B. Clinton is addressed to Rev. Gould, Boston, in Boston, before the first day of Oct., next; and the evidence to support the same to be sent nowhere, on or before the 1st day of January, 1838.

For the best ROTATOS or CROPS on the same land, not less than two acres, for three or four years in succession, commencing when it is in grass, \$75 00
The applicant is to expect the application with the quantity and condition of his land when he first ploughs it up; the manner of preparing it each year, specifying the times of ploughing, the quantity and kind of manure used, the seed, whether potatoes, Indian corn, or other grain, planted or sown, and the kind and quantity of grass seed, the time when sowed, and whether with grain or alone, and the quantity of produce each year, including the last.

For the best way of improving and enriching a poor and exhausted soil, without manure, by crooking and ploughing, \$75 00
The applicant is to expect the application with the quantity and condition of his land when he commences, and particularly his manner of preparing and cultivating it each year, the times of ploughing, the kind or quantity of seed sown or planted, and especially, \$75 00

The applicant is to state the state of his land, the time when he ploughs it for a crop to turn in, the kind and quantity of grain or grass seed sown, and the time and manner of ploughing the crop, and quantity of urea, if any, added either year, and if laid to pasture, the quantity and quality of the grass. The experiment to be made in the last year.

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